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of inspiration—an earlier writer, or the influence of an author's country upon his imagination. In Plato's *Ion* the poets are said to claim to derive their strains ἀπὸ κρηνῶν μελιρρύτων ἐκ Μουσῶν κήπων τινῶν καὶ ναπῶν δρεπόμενοι (p. 534, ed. Hermann). It is just possible that the juxtaposition of the two words, a little before Plato uses the phrase ἐκ τῶν ποταμῶν μέλι, may have suggested our author's phrases. If, however, he was influenced rather by the beauties of the country about him, it could not be a country such as Egypt. On the other hand, the phrases would suit a hilly country, abounding in streams and springs, such as Cappadocia.<sup>3</sup> In chap. 14 the words of the grace after meals are: ἐλεήμων καὶ οἰκτίρμων ὁ κύριος, τροφήν ἔδωκε τοῖς φοβονμένοις αὐτόν. δόξα πατρὶ καὶ υἱῷ καὶ ἀγίῳ πνεύματι. This finds its parallel in the ancient liturgical form preserved in the Apostolic Constitutions, VII. 33, ὁ ἐλεήμων καὶ οἰκτίρμων. Such a relationship suggests *De Virginitate's* knowledge of some Syrian or Palestinian liturgy, which would be natural in a work produced on the borders of Syria or Asia Minor.

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#### RECENT LITERATURE CONCERNING MEDIAEVAL MONASTICISM

This book<sup>1</sup> is part of the unfinished labors of the late Arthur Giry, the eminent mediaevalist whose death a few years ago was a grievous loss to the cause of historical research. One of Giry's pupils, M. René Poupardin, who already has made a distinguished name for himself as an archivist, has completed the task from the notes of his master, and added an introduction.

There are really three manuscripts here edited: (1) the *Vita Filiberti*—the life of a Merovingian saint of the seventh century, "écrite peu de temps après sa mort, mais dans un style barbare qui choqua même les contemporains;" (2) the *Miracula* of St. Philbert; (3) the *Chronicon Trenorchiensis*, (being the chronicle of the monastery of Tournus, where the saint's bones found final sepulcher), which was written in the eleventh century. The latter texts particularly permit us to follow the wanderings of a group of monks

<sup>3</sup> Nonnus' Paraphrase of St. John's Gospel, on 6: 68 (ed. Scheindler p. 75), ἀμφιέπει γὰρ ζωῆς ἀνάοιο μελιρρύτω χεύματα μύθων, yields an illustration of the sense of μελιρρύτος from a date somewhat later than the *De Virg.* and from an Egyptian writer.

<sup>1</sup> *Monuments de l'histoire des Abbayes de Saint-Philbert (Noirmoutier, Grandlieu, Tournus)*. Publié d'après les notes d'ARTHUR GIRY. Par RENÉ POUPARDIN. Paris: Picard, 1905. lii + 137 pages. Fr. 4.50.

during a space of forty years, who were driven from point to point by the Norman invasions of the ninth century, and who finally found lodgment in 875.

The historical value of hagiographical literature is not so out of proportion to the enormous number of the lives of the saints as might be supposed. An accomplished scholar has recently expressed its value thus:

In the fortunate democracy of the Roman church, saints might spring from any walk in life and play their part on a humble as well as a conspicuous stage. Therefore their pious biographers, relating human life with a degree of detail which historians never thought of bestowing on any but kings, give us, quite without intending it, invaluable glimpses into the actual existence of classes in mediaeval society, of whose obscure and inarticulate mode of life we should otherwise learn nothing at all.

In the *Monuments de l'histoire des Abbayes de Saint Philibert* we get glimpses of culture history which are worth having: the function of the monastery as a place of asylum in an age of blood and iron; odds and ends of mediaeval psychological and social phenomena, and not a little light on the economic life of the time. We have very little knowledge of the trade relations of France, Flanders, and England before the year 1000, and the information in the *Vita*, chap. xxix, and in the *Miracula*, chap. 81, concerning Breton and Irish trade is very valuable. Incidentally the contention of a recent thesis, that the Scottish kings who had dealings with Charlemagne were really Irish chieftains, finds some substantiation. Light is also thrown, as intimated already, upon the ravages of the Northmen.

Since the book has appeared, a controversy has taken place between M. Poupardin and M. Léon Levillain in the *Moyen-Age*, March-April, 1906, regarding certain features of the editing to which the interested reader is referred. The latter disagrees with M. Poupardin as to the place where the first book of the *Miracula* was written; as to the "immediatization" of the saint, and as to the identity of the person to whom the latter work is dedicated.

Within the past seven years, a remarkable series of investigations in the field of mediaeval church history has been appearing under the direction of the theological faculty of Munich University. Each one of them is a product of seminar work there. The present book<sup>2</sup> is the last, and not the least important, of this series. The author is a monk of the order of St. Benedict. It is a critical comparative study of the regulations govern-

<sup>2</sup> *Untersuchungen zu den ältesten Mönchsgewohnheiten: Ein Beitrag zur Benediktinerordensgeschichte des X.-XII. Jahrhunderts.* Von BRUNO ALBERS. München: Lentner, 1905. xii + 132 pages M. 3.20.

ing the Cluniac group of monasteries during the tenth, eleventh and twelfth centuries, as they are preserved in various codices, with a view to ascertaining the antiquity and origin of each manuscript and their historical relation to one another. It is intended as an introduction to an edition of the *Consuetudines Cluniacenses antiquiores*, which has just been issued under the supervision of the writer of this book from the press of the order at Monte Cassino.

In its nature, this study is a sequel to the earlier work of Traube upon the genesis of the Benedictine Rule.<sup>3</sup> In that work, after comparing the discrepant passages in the earliest manuscripts of the Rule, Traube showed that these fell into two classes, pure and interpolated, and that the author of the latter was the abbot Sulpicius (died about 560), whose careless and incorrect version was the one most adopted by western monasticism. These changes, however, were due to ignorance and misunderstanding, and not to wilful intention. The Rule remained in this imperfect form until 787, when Charlemagne undertook its revision as part of his great plan of ecclesiastical reorganization, and requested the abbot Theodore to send him the correct version. It was then that the original first came into circulation. Traube's study concluded with a consideration of the work of the commentators, as Paul the Deacon, Chrodogang, Theodulf, and Benedict of Aniane.

Since the appearance of Sackur's *Die Cluniacenser* in 1895 there is no room to doubt the connection between the monastic reform movement led by Fleury and Cluny in the tenth century and the Carolingian reform movement. In chaps. i and ii Albers of necessity goes over a part of the ground covered by Sackur; but the fact that this is a study in textual criticism, and not an institutional history, brings him really more into alignment with the famous names of D'Achery and Mabillon.

There are six manuscripts in particular which are examined and compared. The Codex Casanat (called B'); the Codex Barberiniana XI, 120 (called B); another Barberini codex (Vat. Lat. 477, called C); the *Consuetudines Farfenses* (called F); the *Consuetudines* of Ulrich of Zell (called U); the *Concordia Regularis* of Dunstan (called D); Besides these, less important constitutions, as the *Consuetudines* of Gorze, Fructaria Dijon and of Bernard of Marseilles, are introduced.

It is not necessary to go into the process of critical analysis to which the author has subjected these texts. Suffice to say it seems to have been exhaustive. The result may be summarized thus: B is a reflection and amplification of B'. There are identical false readings in each. C is

<sup>3</sup> See *Abhandlungen der Akademie der Wissenschaften*, München, Vol. XXI, 1898.

proved to be derived from one of the other two, and the conjecture is hazarded that B is the connecting link. The demonstration goes on to show that the compiler of F knew and used B and B'. But did he use C? The answer largely depends upon the time of its composition, and this Albers has been able to fix satisfactorily, so that all these hang together. And yet, although the body of it is younger than B and B', C shows older traces not in the others, thus pointing to an unknown earlier text (*Urtext*), which is designated by the symbol X. Dunstan's *Concordia* also has vestiges of primitive influence, but in the main is derived from the others. The writer is certain the Benedict of Aniane knew B' and the unknown text X, which are the sources of his *Consuetudines*.

The whole work is of so critical a nature, and the demonstration proceeds so much after the manner of a series of mathematical formulae, that it is difficult to present the argument in any other way than to state the propositions as they are made. Yet the work is far from being baldly technical, for the notes contain a wealth of historical information. It is an almost impossible hope that the tantalizing *Urtext* will ever be found, and yet, when one recalls Pertz's wonderful discovery of the lost manuscript of Richer and Wattenbach's later achievement in a similar line, one ventures to hope.

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### A BIOGRAPHY OF HÜBMAIER

Dr. Vedder's biography of one who is coming to be regarded as the ablest of the earlier Anabaptist leaders<sup>1</sup> supplies a long-felt want. Hitherto our latest and most accurate treatment of Hübmaier has been Loserth's monograph, published in 1893, but as valuable today as when it was first issued, by reason of the many facts concerning Hübmaier's life which have been brought together in this volume. But this book has never been translated into English, and in reading it one seems to feel its one grave defect, that the author cannot warm up to his subject, even when the excellent material that had been furnished him by the scholarly Austrian jurist, Dr. Joseph R. von Beck, died 1890, demanded more sympathetic consideration. Dr. Vedder's treatment in the book under review is sympathetic, but with conscientious regard for the facts, which are stated with clearness, candor, and accuracy. He makes the subject of his book to have been a man of great ability and generous attainments, a conscientious and successful

<sup>1</sup> *Balthasar Hübmaier*. By Henry C. Vedder. [Heroes of the Reformation Series.] New York: Putnam, 1905. xxiv+333 pages. \$1.50.